884 194 the technique had to be made meaningful to the initiates, the lifesaving qualities of this famine food were explained as health-giving powers. A ceremony accompanied by song and dance was certainly a dramatic and effective means of impressing the initiates in preparation methods. The ritual [189] served another purpose as well: because traveling is so difficult during the rainy season, each household is isolated from the others. The *Kulama* ritual follows this period, and it is natural to expect a reunion to be an occasion to exchange news, settle differences, and tell stories or sing songs that keep traditions alive.

885 MUCH harder to account for is the Tiwi idea of adulthood. That every adult is solely responsible for his own health and wealth, and that success in life depends entirely on personal behavior and industry, are ideals [171] strangely similar to those that underlie the American way of life, despite the great gulf between the aboriginal culture and our own. But it is not at all surprising that the Tiwi 177 have a great sympathy for much of Western civilization. Many hold the same views as the *Kulama* singer quoted earlier in this article who saw his children wearing clothes [181] and shoes and going to school to learn to write, for this is the Tiwi's contemporaneous idea of success in a way of life introduced to them only a few short years ago.

[114] Early in the summer of 1962 I revisited the Tiwi for two weeks. Although I knew that the Tiwi desired schooling and training in European ways of life and would seize any such opportunity afforded them, I was hardly prepared for the tremendous changes that had taken place during the eight years that had elapsed since my first visit.

[871] Three months after the *Kulama* ceremony of 1954, a government school was opened. Now all the Tiwi children go to school, and some who have finished the six-year program in the government school have received subsequent training as teaching or nursing assistants. Some others have had "on-the-job" training in various activities connected with a large-scale forestry project that has been started on Melville Island. In fact, all the able-bodied Tiwi men and women are currently employed, and their tasks bear little or no relation to their old life in the bush.

It is perhaps significant—but to me not at all surprising—that I did not hear a single real complaint from the Tiwi regarding their new manner of living. They seem to like it and are anticipating bigger and better things (in the [224] Western sense) for their children. Hunting has become [868] a week-end diversion and the children receive little or no real instruction in that traditional skill.

178 784 SOME aspects of Tiwi life are slow to die, however. Most of the old taboos, the observance of which was considered necessary in the past in order to insure health and wealth, are still observed, although at least one teen-ager expressed doubt that the taboos had any actual effect on the outcome of one's life. Western medicine and public 177 884 health practices are fast replacing belief in the *Kulama*. During the past eight years only three men have begun the six years of training for *Kulama* initiation, and some of the older men no longer participate in the ceremony. However, as long as even a small number of Tiwi believe in the *Kulama*, the ritual will survive, but I doubt that it will for long.

000 NEAR END of *Kulama* ceremony, performer, although hoarse and tired, must continue to sing until late in the night.
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797 ters, supervising the lubras' work and ordering stores, which are brought from Darwin by the mission's own lugger *St. Francis*. The pleasant lunch we had at the refectory, where wide windows, open all round, admitted every wandering breeze, was due to their efforts, and later I was to see something of the results of their teaching.

797 School, both for boys and for girls, takes up only two and a
871 half hours each day, but the pupils learn quickly, and the more they are taught the more they can absorb. Reading and writing are mastered without any more difficulty than in the case of white children of the same age, though the pupils were very shy and almost inaudible when exhibiting their prowess. Arithmetic they do not take to so kindly, unless they happen to be interested by some problem that has a definitely practical application to their own lives; but drawing comes natural to the islanders, as it does to the blacks of the mainland, where I had already seen very spirited sketches made by aboriginal children. Of the affection of the children, both for the sisters and the mission fathers, there was no doubt. To be as close to them as possible was an honour they were all bent on securing.

797 THE "blackies," as they call the girls, range in age from tiny
562 tots to those who are practically young women. They were all much excited by the novelty of our visit, bubbling over with laughter, whispering and giggling together. The older "blackies" eye a visitor coyly, smiling over their shoulders with a flash of white teeth; and, when the pilot and I came along with one of the sisters to hear them sing the "Magnificat" and "Adeste Fideles," they fled shrieking, only to turn round and giggle again when they thought that they were far enough away.

"No more gammon!" called the sister, and they lined up demurely to sing their hymns right tunefully, with spasms of giggles in the intervals. To hold up a finger is quite sufficient to bring shrieks of delight from these childish, happy creatures. "Georgie," a very little boy with a very big tummy, so young that he was not yet at the boys' school, sang "Georgie Porgie, puddiny pie, kissed the girls and made them cry" with much aplomb and gesture. If Georgie was at the girls' school, he did not forget
[198 that he was a man. He spoke man's language, not woman's
516] talk such as women by custom must use on Bathurst Island, and he sat down like a man with knees wide apart, not together as a woman must.

535 Then, while the older "blackies" formed a circle, chanting in
[562] their own language and clapping their hands in time, little girls, two by two, performed women's dances, which again differ from those of the men. There were buffalo, bullock, and lugger dances, when they imitated the animals with arms widespread or bent slightly at the elbows to represent the horns, or held at angles such as those at which sails are set on a lugger, while, now and then, two little fists beaten together faithfully copied the "put-put" of Diesel engines.

More ambitious and complicated was the dance of the overseas mail 'plane that flies from Singapore to Darwin, when whirling arms represented the propellers and stamping feet the beat of
[198 the engines. There is, by the way, a sacred language used for
533 songs, and it is only in this language that the name of the dead
768] can be mentioned. If by chance anyone should mention a dead man's name in the ordinary language, every one within hearing will spit with vigour. If defaecation, the maker of such a faux pas will be hit about the head.